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Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

WEIR, T. H. A Short History of the Hebrew Text of the Old Testament. London: Williams & Norgate, 1900. Pp. 164. 6s.

The author is assistant in oriental languages in the University of Glasgow. He has given us a scholarly account of the evidence available for tracing the transmission of the Old Testament text. The book is a useful one for purposes of reading and elementary instruction. Comparatively few Bible students understand the facts concerning the handing down of the text of the Bible, but it is a subject of much interest, with practical bearings.

BUDDE, KARL. Der Kanon des Alten Testaments. Giessen: Ricker, 1900. Pp. 80. M. 1.20.

GRÜNEISEN, CARL. Der Ahnenkultus und die Urreligion Israels. Halle: Niemeyer, 1900. Pp. 287. M. 6.

GIESEBRECHT, FRIEDRICH. Die Geschichtlichkeit des Sinaibundes. Königsberg: Thomas & Oppermann, 1900. Pp. 65. M. 1.20.

MARTI, KARL. Das Buch Jesaia. *Kurzer Hand-Commentar zum Alten Testament*. Tübingen: Mohr, 1900. Pp. 428. M. 7.

KRAETZSCHMAR, R. Das Buch Ezechiel übersetzt und erklärt. *Handkommentar zum Alten Testament*. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 302. M. 6.

MITCHELL, H. G. Amos: An Essay in Exegesis. Revised edition. Boston: Houghton, Mifflin & Co., 1900. Pp. 211. \$1.50.

The first edition of this book appeared in 1893, and the present second edition is a reprint of the former work, with some minor modifications. The author has changed his view in respect to the date of Joel and Obadiah, placing them now at a late period in the Jewish history. Some additional notes have been added in an appendix at the close. The volume is an excellent handbook to the study of the prophecy of Amos, and in this new edition should reach a large number of Bible students.

GUNKEL, HERMANN. Der Prophet Esra. IV. Esra, übersetzt. Tübingen: Mohr, 1900. Pp. 100. M. 2.

GOODWIN, E. B. The Poetry of Israel. Washington, D. C.: Catholic University Bulletin, 1900. Pp. 49. \$0.50.

FONCK, LEOPOLD. Streifzüge durch die biblische Flora. Freiburg: Herder, 1900. Pp. 167. M. 3.

GALL, FREIHERR V. Die Herrlichkeit Gottes: Eine biblisch-theologische Untersuchung ausgedehnt über das Alte Testament, die Targume, Apokryphen, Apokalypsen, und das Neue Testament. Giessen: Ricker, 1900. Pp. 109. M. 3.

ARTICLES.

SKIPWITH, G. H. The Origins of the Religion of Israel. *Jewish Quarterly Review*, April, 1900.

PRÁŠEK, J. V. On the Question of the Exodus, IV. *Expository Times*, June, 1900, pp. 400-403.

BLACK, ARMSTRONG. Joseph: an Ethical and Biblical Study. 5. "The Life within Bars." Gen. 39:20-40:23. *Expositor*, June, 1900, pp. 444-59.

WELCH, A. C. Review of Kittel's "Die Bücher der Könige." *Critical Review*, May, 1900, pp. 220-26.

LAIDLAW, A. S. The Priest and the Pilgrim. Ps. 84:4, 5 (Cheyne's version). *Expository Times*, May, 1900, pp. 345-7.

MARGOLIOUTH, D. S. Lines of Defence of the Biblical Revelation: The Unity of Isaiah. *Expositor*, May, 1900, pp. 321-46.

The writer refuses to join with the great majority of Old Testament scholars in finding evidence for more than one author in the book of Isaiah. For this refusal he gives eight reasons: (1) The external evidence, so far as it can be traced, is unanimously in favor of its unity; and, since the second part of Isaiah has enjoyed exceptional popularity, it is improbable that the name of the author would have been forgotten within two hundred years of the time when he wrote, and his work merged in that of a much earlier writer. (2) The theory which bisects Isaiah leads by a logical necessity to further and further dissection, and so to results which are absurd. (3) The geography of chaps. 40-66 is earlier than the geography of Jeremiah and Ezekiel, and a geographical notice in the last chapter of Isaiah was mistaken by Jeremiah. (4) The idolatrous practices rebuked by the second Isaiah are pre-exilic rites, such as we cannot, without anachronism, attribute to the Israelites either during or after the exile. They can only be explained as relics of a very primitive fetish-worship, connected with particular localities. (5) Other crimes rebuked by the second Isaiah are identical with crimes rebuked by the first Isaiah, and are of a sort which imply the existence of an independent community long established on the soil. (6) The second Isaiah gives us some personal details which enable us to identify him with the prophet of chap. 6; and, what is more important, tells us the name borne by the prophet before he took the name Isaiah. (7) The second Isaiah employs words only known otherwise to the first Isaiah, of which the meaning was lost by Jeremiah's time. (8) The second Isaiah shows himself otherwise possessed of a scientific and technical vocabulary which the first Isaiah only shares with him.

BEER, GEORG. Review of recent literature on "Die kleineren Hagiographen." *Theologische Rundschau*, May, 1900, pp. 181-7.

ABBOTT, LYMAN. The Ancient Hebrew People: their Life and Literature. *Outlook*, May 5, 1900, pp. 72-9.

- TYLER, THOMAS. Ecclesiasticus: the Retranslation Hypothesis. *Jewish Quarterly Review*, April, 1900.
- SCHECHTER, S. A Further Fragment of Ben Sira. *Jewish Quarterly Review*, April, 1900.
- NIESE, BENEDICTUS. Kritik der beiden Makkabäerbücher nebst Beiträgen zur Geschichte der makkabäischen Erhebung, I. *Hermes*, Heft 2, 1900, pp. 268-307.
- THOMSON, J. E. H. The Samaritans. *Expository Times*, May, 1900, pp. 375-7.

NEW TESTAMENT.

BOOKS.

- *CARY, GEORGE L. The Synoptic Gospels. *International Handbooks to the New Testament*. New York: G. P. Putnam's Sons, 1900. Pp. 409. \$2, net.
- BALJON, J. M. S. Commentaar op het Evangelie van Mattheus. Groningen: Wolters, 1900. Pp. 435. \$4.50.
- *WENDT, H. H. Das Johannesevangelium. Eine Untersuchung seiner Entstehung und seines geschichtlichen Wertes. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 239. M. 6.
- WEISS, JOHANNES. Die Predigt Jesu vom Reiche Gottes. Zweite, völlig neubearbeitete Auflage. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 214. M. 5.
- GILBERT, G. H. The Student's Life of Jesus. Third edition, revised and enlarged. New York: The Macmillan Co., 1900. Pp. 418. \$1.25.
- We are glad to welcome this valuable handbook to the life of Christ in a third edition, after being four years in use. The work has been improved by the rewriting of a considerable part of it, and by the addition of an index of passages from the gospels. The place of the introduction to the gospels has been changed to the closing portion of the book, and the number of pages has been somewhat increased.
- BIRD, ROBERT. Jesus the Carpenter of Nazareth. Second edition, illustrated. London: Nelson, 1899. Pp. 612. 6s.
- POTT, AUGUST. Der abendländische Text der Apostelgeschichte und die Wir-Quelle. Leipzig: Hinrichs, 1900. Pp. 88. M. 3.
- GORE, CHARLES. St. Paul's Epistle to the Romans; a Practical Exposition of Romans 9-16. New York: Charles Scribner's Sons, 1900. Pp. 241. \$1.50.

This is the second part of the treatment of the epistle to the Romans, the first part of which was published last year. It aims to give a brief and popular interpretation of the main ideas and current of thought in this consummate epistle of the great apostle to the Gentiles. Dr. Gore has in many books manifested a special skill in such work as this, and the book can be heartily commended to the more careful student of the Bible.

HEINRICI, C. F. G. Der zweite Brief an die Korinther. *Meyer Kommentar*. Göttingen : Vandenhoeck & Ruprecht, 1900. Pp. 463. M. 6.20.

*DRUMMOND, JAMES. The Epistles of Paul the Apostle to the Thessalonians, Corinthians, Galatians, Romans and Philippians. *International Handbooks to the New Testament*. New York : G. P. Putnam's Sons, 1899. Pp. 391. \$2, net.

BIGGS, C. R. D. The Epistle of Paul the Apostle to the Philippians. *Churchman's Bible*. London : Methuen & Co., 1900. Pp. 190. 1s. 6d.

BECHTEL, FRIEDRICH. Die wichtigsten Aussagen des Neuen Testaments über die Person Jesu Christi. Heidelberg : Winter, 1899. Pp. 275. M. 4.

AALL, ANATHON. Geschichte der Logosidee in der christlichen Litteratur. Leipzig : Reisland, 1899. Pp. 493. M. 10.

ARTICLES.

BONUS, ALBERT. Matt. 6 : 1, Righteousness and Almsgiving. *Expository Times*, May, 1900, pp. 379-81.

MACGREGOR, W. M. Christ's Three Judges : 1. Caiaphas. Matt. 26 : 57-66. *Expositor*, June, 1900, pp. 407-14.

STEWART, G. W. Jülicher on the Nature and Purpose of the Parables, III. *Expositor*, June, 1900, pp. 461-72.

In the three articles of which this is the last, Mr. Stewart has presented the chief ideas of Jülicher's great work on the parables of Jesus. He agrees with Jülicher that the synoptic gospels (Matt. 13 : 10-15 and parallels) misrepresent Jesus in setting forth that he used parables to obscure the truth from the multitude. If there is one teacher, he says, of whom we can affirm with certainty that his aim was not to conceal the truth from his hearers, lest they should be converted and receive forgiveness, that teacher is Jesus Christ. And if there is one form of instruction of which we can affirm with certainty that its tendency is not to obscure, but to make clear so that even a child may understand, that form is the parable.

GWILLIAM, G. H. Interpretation of Messianic Prophecy, John 19 : 37. *Expository Times*, June, 1900, pp. 392-8.

PEABODY, F. G. The Teaching of Jesus concerning the Rich. *New World*, June, 1900, pp. 323-46.

No single social type monopolized the sympathy or acceptance of Jesus. Whatever may be gladly admitted concerning the special tenderness of his teaching when he speaks of the poor, there is certainly no ground for believing that Jesus proposed to array the poor against the rich, or set the one social class on his right hand and the other on his left. The fact is that his teaching moved in a world of thought and desire where such distinctions became unimportant and a profounder principle of classification was applied. His categories of social judgment are not those of wealth and poverty. His thought is directed toward the fulfilment of the kingdom of God, and whatever human character he discovers which seems contributory to that ideal he spontaneously and often abruptly accepts ; whatever circumstances, on the other hand, appear to hinder that great consummation must be, according to his teaching, at any sacrifice

escaped or overcome. This elevation of the mind of Jesus above the reign of social differences is further indicated when one considers his relation to that view of poverty and wealth which was current among his own people and in his own time. Into that social environment, a world of embittered poverty and cultivated hate, with no solution at its command for the paradox of poverty and piety, there enters the new comprehensiveness of the teaching of Jesus. Prosperity, he preaches, is no sign of divine acceptance; on the contrary, it is one of the most threatening obstructions which confront the spiritual life. The desire of the nation, therefore, should be turned altogether away from the thought of wealth as a sign of piety, or of poverty as a sign of divine disfavor.

Out of his fragmentary utterances and occasional parables there issues a teaching quite as radical in its character and quite as searching in its demands as any modern arraignment of wealth, but with a touch of wisdom and a balance of judgment which make it a teaching, not for a special age or class, but for all conditions and all times. He does not present a scheme of economic rearrangement: he issues a summons to the kingdom. He confronts a man, not with the problem of his commercial rights, but with the problem of his own soul. To many a man ensnared in the complex and intense conditions of modern life, to many a man and woman tempted almost beyond their strength by their self-indulgence, narrow interest, and practical materialism, the message of Jesus comes with convincing force. Such persons know well that it is hard for those who have riches to enter into the kingdom of God. They know that to maintain religious ideals, genuine simplicity, and breadth of sympathy among the exotic and artificial circumstances of a prosperous life is one of the most difficult of modern undertakings. Jesus perceived with perfect distinctness that the most immediate and insidious peril to the Christian life comes from the love of money, which fosters vulgarity, ostentation, envy, ambition, self-conceit, material standards of happiness—the qualities which make people unspiritual, unteachable, unresponsive to the light. The issue is therefore undisguised. No man can serve two masters. The service of the kingdom demands the whole of a man, his possessions as well as his mind and heart. Wealth is a trust, to be used only for the promotion of human well-being, for the building up of the kingdom of God.

FORREST, D. W. Did Jesus Pray with His Disciples? *Expository Times*, May, 1900, pp. 352-7.

PEYTON, W. W. The Crucifixion as an Evolutionary Force. *Contemporary Review*, April, May, 1900, pp. 491-505, 701-15.

HOMMEL, FRITZ. The Apocalyptic Origin of the Expression "Son of Man." *Expository Times*, May, 1900, pp. 341-5.

Professor Hommel thinks that the title "Son of Man," chosen and used by Jesus of himself, is of Babylonian origin. He agrees with Gunkel (*Zeitschrift für wissenschaftliche Theologie*, 1899, pp. 581-611) in holding that the Aramaic term *bar-nāshā*, of which *ὁ υἱὸς τοῦ ἀνθρώπου* is the Greek equivalent, uniformly meant the Messiah, being one of the technical apocalyptic terms which are still in many ways obscure to us. Apocalyptic had, in any case prior to Daniel, chap. 7, terms for the Messiah such as "one like a man," "one with the form or the appearance of a man." When, accordingly, the apocalyptic writers spoke further of this heavenly figure, they naturally said quite briefly "*the Man*" (Aramaic, *bar-nāshā*), because the supra-earthly figure of that "man" was in the mind of everyone acquainted with the subject. If then the pre-Christian

gnosticism and apocalyptic, of which the Jews were so fond, and which were so widely diffused, went in search of extra-Jewish and at the same time primeval sacred elements to supplement or perfect their systems, were it even merely by way of support to the current pictures of the Messiah, they could certainly have discovered no field more fruitful than the Babylonian mythology. In particular, the divine-human figure of Ea's son, Adapa-Marduk, the *zir-amilûti*, offered a rich store of allied conceptions. Was there not here, on the part of the heathen world from the time of Abraham downward, an unconscious anticipation of Him who was yet to bring redemption and true peace to sinful man? And so even our Savior did not disdain to apply to himself by preference the title which had been borrowed from Babylonia by the circles referred to above, and stamped by them upon the expected Messiah — "seed of mankind," or "Son of Man." Thereby he took the vessel of Babylonian mythology, otherwise so unclean, and hallowed it forever in this matter where its searches had led to a presentiment of the truly divine.

MELTZER, H. Die Verwertung der neueren Leben-Jesu Forschung im Religionsunterricht. *Protestantische Monatshefte*, April, 1900, pp. 143-58.

ALLEN, W. C. The Original Language of the Gospel according to St. Mark. *Expositor*, June, 1900, pp. 436-43.

This able and useful exhibition of the Aramaisms in the gospel of Mark deserves careful consideration. Mr. Allen thinks this evidence indicates an Aramaic original for the second gospel; he does not claim that such an original is here proved, but that the phenomena justify a reconsideration of the question by the best linguistic scholars. It has been customary to explain the Aramaisms as the work of a bilingual Jew, but the author thinks this explanation inadequate. If the gospel of Mark is a translation from an Aramaic original, then Mr. Allen thinks it would have to be assigned to a year before 60 A. D., and could hardly have been written at Rome. Such an original also would affect current views on the synoptic problem.

ALLEN, W. C. Did St. Matthew and St. Luke Use the Logia? *Expository Times*, June, 1900, pp. 424-6.

The fact that our first three gospels often agree in phraseology, even in very minute points, is a curious literary phenomenon, and no doubt argues ultimate identity of source. But it is very doubtful whether anything definite could be decided upon this ground alone as to the relative dependence of our gospels. If Matthew, Mark, and Luke agree in language, any two of them may have borrowed from the third, or all three from a common source. The hypothesis that Matthew and Luke used in common a second Greek source besides the gospel of Mark is generally supported by the argument that they have a good deal of common matter not found in the second gospel, and that they often agree in language. This argument is meager and inconclusive. The oral-tradition theory is in ill-repute among a large school of New Testament critics; and with good reason, when attempts are made to solve the whole synoptic problem by means of it. But Mr. Allen thinks much might be said for it as an explanation, not only of matter peculiar to a single gospel, but as the source of much that Matthew and Luke record in common. Nothing is more probable than that sayings of Christ should be preserved in the oral teaching in a fixed form — fixed in the sense that any well-instructed member of the Christian Society would probably be able to repeat them in a form which, with slight variations, was familiar to everybody.

The gospels are church writings, books of a society, the literature, not of a nation, but of a sect. From the first days repetition of the acts and words of Christ must have formed part of every Christian assembly for worship. If we suppose that Matthew and Luke were written after the year 70 A. D., let us try to imagine the numberless occasions upon which the sayings of Christ with which we are now concerned must have been repeated by the Christian evangelists. If Matthew and Luke record such sayings in words which are often the same, it is little to be wondered at.

SCHECHTER, S. Some Rabbinic Parallels to the New Testament. *Jewish Quarterly Review*, April, 1900.

LEWIS, AGNES S. The Earlier Home of the Sinaitic Palimpsest. *Expositor*, June, 1900, pp. 415-21.

From the colophon to the upper writing of the Sinaitic Syriac palimpsest of the gospels it has just been learned that the writer of the "Select Narratives," who wrote in 697 or 777 A. D., lived at Antioch of Syria at the time. It is therefore probable that this palimpsest codex of the gospels was put into its present form in Antioch. The reason why a manuscript of the gospels could be overwritten with biographies of women saints was probably that its text was in some way superseded. If this Sinaitic Syriac codex presents a text earlier than that of the Peshitta Syriac, then it was probably looked upon as obsolete when the Peshitta version had been authoritatively adopted by the Syrian church. That the palimpsest manuscript should later have been carried to St. Catherine's at Sinai is not at all strange.

DENNEY, JAMES. Review of Bartlet's "Apostolic Age: its Life, Doctrine, Worship, and Polity." *Critical Review*, May, 1900, pp. 253-9.

CARR, ARTHUR. The First Act of the Apostles — the Election of Matthias. *Expositor*, May, 1900, pp. 388-98.

NESTLE, EBERHARD. Acts 17:22, *δεισιδαιμονεστρέφους*. *Expository Times*, May, 1900, p. 378.

Against the widely held interpretation that this term is used by Paul as a compliment to his hearers, whereby he would win their sympathy, Professor Nestle recurs to the old opinion that Paul intended to censure his hearers, though in a mild form. The general use of the term is in the bad sense, and this must have been especially true with the Jew, for *δαίμονες* and *δαιμόνια* are evil spirits (*cf.* 1 Cor. 10:20 f.). Philo uses the term *δεισιδαιμονία*, but in a sense opposed to *εὐσέβεια*. Paul therefore speaks of the Greeks as wishing to revere or worship God, but as being on the way to superstition.

REID, JOHN. The Missionary Methods of the Apostles. 4. The Evangelizing Agents; 5. Practical Methods in Evangelization. *Expository Times*, May, June, 1900, pp. 360-64, 411-14.

It is impossible to estimate the number of preachers who were active in spreading the gospel during the apostolic age. They were many, even at the beginning. The total activity must have been very great. The gospel was a new thing. It profoundly affected the Jewish people. The enthusiasm of preachers and converts must have led to earnest and continuous toil in publishing what they felt to be "good tidings of great joy." It is evident that a very large number of agents were under the superintendence of the apostle Paul. It is perhaps not too much to say that the knowledge of the gospel was more widely extended by unnamed believers working in the home, by the way, and in the circle of their friends, than by the public activity of

the workers whose names we know. With reference to the methods which they used in evangelization, we see (1) that their energies were directed to great strategic positions, which became centers of an ever-widening process of evangelization; (2) that they addressed themselves first to those who were most likely to receive their message—the Jews, then the proselytes and devout gentiles who worshiped in the synagogues. There are evidences of vast and well-ordered plans in the operations of the apostolic missionaries.

FINDLAY, G. G. The Letter of the Corinthian Church to St. Paul. *Expositor*, June, 1900, pp. 401-7.

Professor Findlay endeavors to reconstruct the letter which the Corinthian Christians wrote to Paul (1 Cor. 7:1), deriving the ideas, and to some extent the language, from Paul's letter in reply. The effort, though it cannot be supposed to have succeeded in restoring the letter in any proper sense, has a value in making more real to us the actual situation in Corinth and Paul's handling of it. He characterizes the epistle from Corinth as somewhat prolix and studied in style, coming from a church which rated itself high in "word and knowledge;" it was self-complacent and high-sounding, not to say pretentious, in its religious tone, and made strong declarations of fidelity; it glossed over the quarrels of the church factions and ignored the criminal case brought into view in chap. 5 of First Corinthians, for of both these matters Paul hears from other sources; while it put forward a series of debatable questions for the apostle's solution which indicated great activity of mind and an earnest desire to have the relations of the church with heathen society put upon a settled and tolerable footing.

RAMSAY, W. M. St. Paul on Marriage. *Expositor*, May, 1900, pp. 380-87.

We have here presented a striking attempt—how successful remains to be determined—to reverse the interpretation commonly put upon the seventh chapter of First Corinthians. Paul's language there seems to be as explicit and clear as words can be: he exalts celibacy as the ideal state and regards marriage as a concession to the lower nature, for reasons which he indicates. But Professor Ramsay, by assuming a special attitude toward marriage on the part of the Corinthians who asked Paul's advice on the subject, supposes an entirely different position on the apostle's part. They would make marriage universal in order to remove the social errors and vices of the day; Paul thinks marriage better than celibacy, but will not enjoin it upon all. Immorality can be avoided in either case, and Christian liberty is to be maintained. Paul then refers to his own case. Professor Ramsay thinks he was married, but that was not what he referred to; he was urging them to live a life as entirely devoted as his own was to the divine purpose, whereby they would inevitably turn from immorality. No one, he says, who has any real sympathy with Paul's spirit can imagine him expressing, even in the most abstract fashion, the wish that there could or should be one universal rule—no marriage. The discussion of Professor Ramsay's hypothesis will be interesting.

PREUSCHEN, ERWIN. Das Rätselwort im Spiegel, 1 Cor. 13:12. *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 180-81.

MÜLLER, K. F. Des Apostels Paulus Brief an die Philipper übersetzt und erklärt. Freiburg: Herder, 1900. Pp. 348. M. 7.

KARO, GOTTWALT. Versuch über Jacobus 2:18. *Protestantische Monatshefte*, April, 1900, pp. 159, 160.

RELATED SUBJECTS.

BOOKS.

KENYON, F. G. *The Palæography of Greek Papyri*. With twenty facsimiles and a table of alphabets. Oxford: Clarendon Press, 1899. Pp. 160. \$3.

This is an exceedingly valuable contribution to the study of the manuscripts of the first centuries of our era, which were mainly papyrus. Upon this material the New Testament books were first written and circulated. Much information has come to us of late about the methods of writing in the New Testament times, through the many Greek papyri found in Egypt, of which the "Sayings of Jesus" recently discussed was one. Mr. Kenyon has collected with care and scholarship all that has been so far learned, and has presented it here in an attractive form, with twenty facsimiles of papyri, a table of alphabets, and appendices full of interesting matter. The student of New Testament textual criticism will find this work a most helpful aid in understanding the earliest stage of New Testament text transmission.

SAGEBEER, J. E. *The Bible in Court: the method of legal inquiry applied to the study of the Scriptures*. Philadelphia: J. B. Lippincott Co., 1900. Pp. 215. \$1.

A volume well deserving attention, as it presents in popular form certain principles of argument with which every minister should be acquainted. It is not a book that betrays large knowledge of modern biblical study, but much of what it contains is true in any case. It is divided into three parts. The first contains a discussion of what the lawyers call "pleading," and furnishes an important discussion as to the right use of words and propositions. The second part deals with the principles and classes of evidence; the third part treats of the nature and the process of drawing inferences. The author has given a great number of important facts and principles, and a careful study of the methods here described will free Christian apologists from certain errors into which they too commonly fall. The author is especially clear in his caution against reasoning in a circle concerning the inspiration of the Bible.

MERRILL, W. P. *Faith and Sight: Essays on the Relation of Agnosticism to Theology*. New York: Charles Scribner's Sons, 1900. Pp. 175. \$1.

This book is designed to assist in the transition from a traditional faith to a living, personal faith which shall be intelligible and defensible in the face of modern physical and mental science. It is attractive and lucid in style, clear and simple in thought, warm and true in spirit. Many people should read it, weighing carefully its revaluation and interpretation of theology.

BARNES, A. S. *St. Peter in Rome, and his Tomb on the Vatican Hill*. London: Swan Sonnenschein & Co., 1900. Pp. 395. 21s.

The author is a Roman Catholic, and the volume bears the *imprimatur* of Cardinal Vaughan. The book is handsomely printed. The first four chapters treat of the history of the apostle Peter in his relation to the church at Rome. The Romanist view is defended that Peter began his work in that city in 42 A. D., against the quite certain conclusion of scholars that Peter could not have worked in Rome previous to Paul's arrival there in 61 A. D. (or earlier). The remaining eleven chapters of the book deal with the localities, buildings, and legends sacred to the memory of Peter in Rome. The work is of much interest and value, making due allowance for Romanist preconceptions.

TAYLOR, CHARLES. Appendix to "Sayings of the Jewish Fathers." Cambridge, Eng.: University Press, 1900. Pp. 183. 7s. 6d.

ARTICLES.

- ALLEN, C. A. The Christian Ideal. *New World*, June, 1900, pp. 246-62.
- BIXBY, J. T. Religion and the Larger Universe. *New World*, June, 1900, pp. 285-300.
- DIGGLE, J. W. The Nature of Holiness. *Expositor*, May, 1900, pp. 366-80.
- MACALISTER, ALEX. Review of Iverach's "Theism in the Light of Present Science and Philosophy." *Critical Review*, May, 1900, pp. 229-36.
- KIRKUS, W. On Preaching. *New World*, June, 1900, pp. 226-45.
- PFLEIDERER, OTTO. Zur neutestamentlichen Ethik. *Protestantische Monatshefte*, April, 1900, pp. 129-38.
- IVERACH, JAMES. Review of Paulsen's "System of Ethics." *Critical Review*, May, 1900, pp. 201-8.
- WELLS, JAMES. Mercy: an Exegetical Study. *Expository Times*, June, 1900, pp. 409-11.
- MARSHALL, J. T. The Contest for the Body of Moses. *Expository Times*, June, 1900, pp. 390-91.
- MORGAN, WILLIAM. Schleiermacher. *Expository Times*, June, 1900, pp. 419-23.
- ACHELIS, HANS. Spuren des Urchristentums auf den griechischen Inseln? *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 87-100.
- WILAMOWITZ-MOELLENDORFF, U. v. Ein Bruchstück aus der Schrift des Porphyrius gegen die Christen. *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 101-5.
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